

TO ALL SOVERAIGNE PRINCES
and States in Christendome, by what Names or
Titles soever they be called. Grace Mercy and
Truth in the Lord Iesus Christ be multiplied.



CHRISTIAN SOVERAIGNES,
the desire of my soule is, that you might
live for ever. And to testifie that my
desire, in faithfull sinceritie, I have writ-
ten this short treatise; wherein I have
endeavour'd to lay open such truths unto you, as you
never yet heard; or ever are like to heare come from
your State. Miniltery. Which yet are of so great concern-
ment unto you all, as any truths of the Gospell can
possibly concerne you in your Magistracy, of Civill
government of your subjects; in your severall Terry-
tories. So that if it please God to open your eyes here-
ly, and to give you hearts to make right use there-
of: you may henceforth Reigne more happilie, more
absolutely, (in things belonging to your Civill govern-
ment, which is the place that God hath called you unto)
and more securely: both in respect of God and man.

* 2

The



For the discovery of the Myſterious Kingdome, being
with it other discoveries alſo: as this for one.

You know that in the firſt times of the Goſpell,
God was pleaſed to confirme the truth of Doctrines,
with Miracles, ſignes, and wonders from heaven;
for the aſtoniſhing of the obſtinate gainsayers. A&t. 13.
verſ. 8. 9. 10. 11. For diſcoverie, and affrighting of hi-
pocrites, A&t. 5. 1. 2. 3. &c. And for eſtabliſhment of
the trueth of the doctrine. A&t. 10. 44. And for theſe
things Chriſt Jeſus gives his promiſe. Marc. 16. 17. 18.
Doe we thinke that this promiſe is worne out of date?
The Clergie would make us beleieve ſo, if they could. yet
manie inventions we heare of amongſt the Poppiſts, to keepe
up the conceits of the people that they can worke miracles
ſtill; but there have beene ſo many of their Jugglings, and
ſorceries, diſcovered: as that their deceits will take no
Longer; and prevayle very little.

But in the diſcoverie of this Myſterious Kingdome,
you have a convincing reaſon, why the Lord ſhould
withdraw theſe gifts viz: Becauſe beleivers would
no longer continue in humble dependance upon Gods
power for their protection; nor upon his Goſpell for their
direction. But have truſted in the arme of fleſh, which
they have obtained by this exaltation ſo, that they can
doe all now by the ſword; that the Goſpell would have
done by the word. as Convert men, and make their
doctrine

to be so far beleaved, as shall serve for some,
to make whole Nations to become Churches. The Apost-
les were but piddlers in the Conversions which they
wrought, in Comparison of these men; The most that ever
we read in the Gospell, that any of the Apostles con-
verted at once were but 5000, and that upon the wor-
king of a great Miracle. Act 4. 4. But these, (by the
Magistrates sword) can convert whole Nations of hun-
dreds of thousands at once. But this difference I find be-
tweene them: 1. The Apostles converts were drawne
thereunto, by Gods word and Spirit pricking their hearts,
and consciences forward, to repentance, and faith in
Christ; Act. 2. 37. But these have onely the terrour of
temporall destruction by the Magistrates sword; where-
by they are forced to say as they are bidden, though they
neither understand, nor beleieve what they say. 2. The
Apostles did their workes according to the mind of God:
But these doe their workes according to the mind of the
man of sinne, the beast. which must goe into Perdition.
Revel. 17. 8. 11.

Now for myne owne part, I take God to record, that
in this which I have here written; I have not beene
swayed by any partiall respects unto any mens persons, or
Sects in Religion; but have sayd fully followed the truth
according to the measure of light, and grace that it hath
pleased God to give unto me.

himselfe in such a worke as this, wherein almost all
the learned men in Christendome fall under so hea-vy
a charge?

Believe it, if my fayth had not (by Gods grace) sur-
mounded my feares; And my confidence in the
goodnes of my cause, had not carried me on high; Will-
ingly to suffer, even unto death, for the maintenance of
the truth hereof: (unles any be able by the word of
the Gospell to convince me) I had never under-
taken it.

Nor yet doe I desire any protection (for what I
have here written) from the Magistrate: save such,
as the goodnes, and truth of my cause shall be found
worthy of. My trust is in God, to whom I am
right willing to sacrifice my life: for the defence of the
truth of his Gospell.

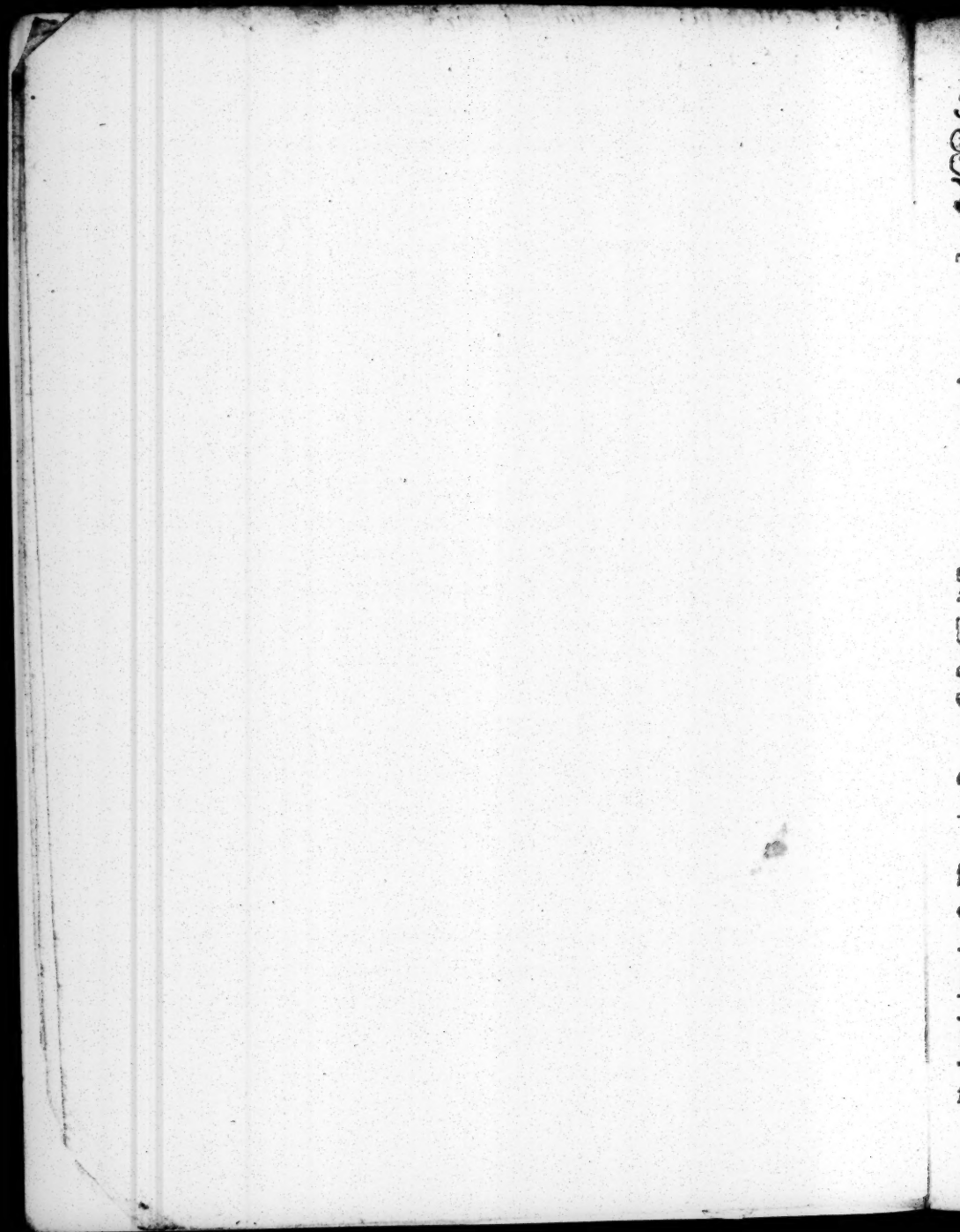
Yet this I confesse, that all Sovereigne Ma-
gistrates have great cause to defend my innocency:
seeing they, together with the Elect of God who are
their Subjects, are the Chiefe, (y^f not onely) per-
sons: for whose sakes this my worke is undertaken.
And as God hath graciously encouraged, and enabled
me, in sinceritie, and godly simplicitie; to begin, and
to goe thorow this worke thus far; so my prayer unto
God is, That all Sovereigne Magistrates, and
upright

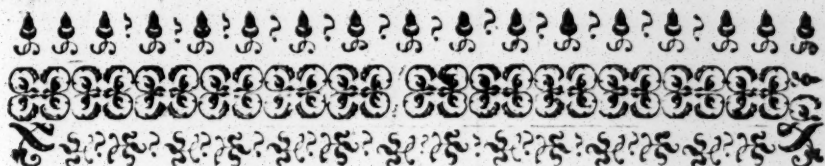
... persons, truly fearing God: may not
highly reject it. either for the want of method, or
for the want of humane learning: Nor yet for the
Tautologies that are found in it. But seriously to
ponder the matters that are herein handled: and to
make that right use of it, as may redound most to
Gods glorie: and the building up both of Magistrate,
and Subject, unto eternall peace and happines through
Jesus Christ: who is made of God unto us wisdom,
righteousnes, sanctification, and redemption. 1. Cor. 1.
vers. 30. To whom, with God the Father, and Holy
Spirit: be rendred all Honour, Glory, and Praise,
Even for Ever and Ever. Amen.

Form my house in Rotterdam the
26. of Septemb. 1644. Stylo Novo.

*Yours untill Death, for the Testimony of
the truth of the Gospell of the Lord Jesus*

HENRY TUTHILL.





THE MYSTERIOUS KING- DOME DISCOVERED.

VV *Heiber it be lawfull in the sight of God, and accepta- Question.
ble in his presence, that any of mankind (of what
ranke or condition soever) may worship, or serve God
after their owne, or other mens inventions, not wa-
rantable by Gods word?*

N *O. Deut. 4. 2. Deut. 12. 32. Rev. 22. 19. Answer.
Reasons of this my answer,
1. If this were so, then were Gods
word of no authority. disproved Psal. 33.
vers 6. Matth. 24. 35. Marc. 7. 13.*

2. All nations that acknowledge a God, might *for
ought we know* be alike acceptable wth God, disproved
Eph. 2. 12.

3. Gods inspirations, and the devills inspirations,
should not be distinguishable the one from the other.
disproved *Isaiah 8. 20. Gal. 1. 8.*

I *s this question of any great importance?* *Question.*

I *udgenot any question in the things of God, to be of Answer.
more importance then this; for if the answer to this
first question be granted for a truth, it will then follow,*

A

1. That

1. That all worship which is not authorised by Gods word, must be cast away by all men as sinfull. *Mat. 15. 9.*

2. That all men whose hearts God draweth so seeke his favour in sincerity, and uprightness; must betake themselves to the sole study of the scriptures to find out a worship, and service to performe unto God, such as he accepteth. *Psal. 119. 8. 9. 10. 11. Ioh. 5. 39. Mat. 28. 20.*

3. That men ought not to take the word of God upon trust, that is, upon the credit of other men; but every man ought to stablish his owne soule in the present trueth, by his owne knowledge of the word of God, concerning the particular trueth propounded. *Act. 17. 11.*

4. It urgeth all men to pray fervently in fayth, to obtaine the conduct of the Spirit of trueth, to lead them into all trueth: without which conduct, they have nothing (save a fountayne sealed) for to draw trueth from, according unto which, God must be worshipped and served. *Luk. 11. 13. Ioh. 16. 13. and Ioh. 14. 17.*

Question.

B *For more particular, and well grounded information concerning the word of God, I judge it very expedient to enquire here, what is to be understood by the word of God? for I cannot comprehend, that it is all one, what part of Gods word we take; to found our worship and service upon: seeing God hath bene pleased (since the first creation of the world) to alter, and change many things, in severall ages of the world; so that one and the same rule for Gods worship, hath not hold constantly true, unto all ages and persons; I would therefore (most gladly) be rightly informed, what word of God, or what portion, or part of Gods word*

word it is, that we Christians of the Gentiles, must make our rule, of worship and service?

THe answer of this question hath puzzled all the learned men amongst Christians, and caused such intricacie of controversies; as have tired out the world, with reading the bookes that have beene written upon this subject. And because I hope that my *all* may find acceptance whith my heavenly father, although it be but *two mites*; yet you shall have them too.

1. The first generall answer is, It is the Gospell, or New Testament; and from this, few will dissent in the generall, But if any shall then say, Then let us cleave thereunto, and owne it, as the sole doctrine whereunto we are delivered; and let us disclaime all doctrines, and rules, which are not grounded thereupon, as not binding unto our consciences for matters of Gods worship and service; here then beginneth the contest, and many acute distinctions of mans invention are brought in, to salve this matter, so, as that the Old Testament may supply what is wanting in the New, to make each mans doctrines and tenets passe currant.

2. But oh Christians, consider wth me, in the feare of God;

1. Whether by this intertexture of Law and Gospell, you dishonour not the Lord Iesus; by derogating from his saythfullnes in the house of God: as if his new covenant, or Testament were defective? *Hebr. 3. 2. 3. 5. 6.*

2. Whether in thus doing, you doe not entangle yourselves in an intricate laboriath, out of which you cannot possibly recouer your selves, without framing to your

ſelves ſuch diſtinctions about his Law, as he never taught you? and when you have done all you can, yet muſt, and doe, you reſt in a *dubio* (in many things) what is lawfull (to us Chriſtians) and what not. *2.Tim. 3. 7.*

3. I beſeech you to conſider, that the Miniſtery of the Spirit, is a more excellent Miniſtery, then is the Miniſtery of the letter; and therefore that it is meet that the letter ſhould give place to the authority of the Spirit; and not the Spirit unto the letter. *2.Cor. 3. 7. 8.*

4. Conſider, how ſweet a Harmony and Concord this might (by Gods bleſſing) bring amongst Chriſtians, now ſtanding at a diſtance one from another, by reaſon of this difference; and take away all further occaſion of nicknaming one another. And how much it might further, to the true performance of the duty of love which brethren (in the ſayth of Chriſt) doe owe one to another, none can be ignorant.

5. Conſider that all wherein you deſire the helpe of the law, to perfect the doctrine of the New Teſtament; is but to put a yoke of bondage upon the Brethren; for I know that your ſelves are (or the moſt part of you at leaſt) perſwaded, that the doctrine of the New Teſtament is abundantly ſufficient to make the man of God perfect, and to furniſh him ſufficiently unto every good worke, and to bring him to the end of his ſayth, even to the ſalvation of his body and ſoule eternally in the Heavens. *Ephes. 4. 11. 12. 13.*

Laſtly, my judgment concerning this point is, (and that according to the beſt light, that it hath pleaſed God to give unto me by his word and Spirit;) That the Goſpell, or New Teſtament, is that part [onely] of Gods

Gods written word whereby we Christians (of the Gentils) are to be regulated, and whereunto our consciences are (by Gods appointment) bound to have due regard; and from thence to receive our warrant, and direction, for all our worship and service of God. *Ioh. 5. 24. Iam. 1. 25. 21. and 1. Pet. 1. 8. 9. Rom. 6. 17. Hebr. 3. 1. 2. 3. 4. 5. 6.*

Yet not that I give not the Old Testament all holy reverence in its due place, as 1. To acknowledge it to be the word of God, indited by the Spirit of God, and written for the benefit, and instruction, of all Gods people in all ages. 2. That any, or all parts thereof may lawfully and profitably be made use of; for the confirmation of the accomplishment of all Gods promises, judgments, and prophecies: Either of Christ, or of the calling of the Gentiles; or briefly, for any other end for which Either Christ Iesus, or any of his penmen of the New Testament; have made use thereof.

But this is that which I deny unto the Old Testament, viz. *Authority to bind our consciences, by any of the doctrines thereof, which have not their confirmation in the New Testament.*

B *Ut what if all this be granted, would this produce any great effects, for the uniting of Christians, into faith and love; and to be of one heart, and of one mind?* *Quest.*

V *E know and confesse, that Every good giving, and every perfect gift: cometh downe from the father of lights: Iam. 1. 17. and therefore, that there must be a supernaturall worke, to effect supernaturall effects; such as these are. But I humbly desire your sincere,* *Answer.*

cere, and Impartiall inſpection; how many barres (according to the working of ſecond cauſes) would hereby be taken out of the way: and on the other ſide, how many helps, and encouragements, unto love and unity would hence follow. as

Hinderances removed.

1. All queſtions in controverſie, founded upon the law: or Old Teſtament, would hereby be removed. *Titus 3. 9.*

2. All the preſent controverſies about humane authoritye, in matters of Gods worſhip and ſervice. *Col. 2. verſ. 20. 21. 22.*

3. Many new-coined termes of opprobrie would die, and be forgotten; whereas at preſent, we heare of ſo many new-found ſectes, with names invented to them; as that a man had need to ſtudie hard, if he meane to underſtand, all the names of reproach: whereby Chriſtians caſt filth one upon another.

Helps to love.

1. Hereby would be a faire way baned to entertayne love amongſt brethren, in that they agree unfaynedly in two mayne pillars of Chriſtian religion.

2. And ſecondly, that if ſuch humbled ſpirits happen to meet, who have learned to apply that text of the Apoſtle, conſcionably unto themſelves; *Let your moderation of mind be knowne unto all men Phil. 4. 5.* They may yet love one another, and owne each other for brethren in the ſayth, although knowne in ſome things to differ in their judgments; and gaine thereby, many freindly opportunities; lovingly, and coole ly, to reaſon together about their differences: for each others Edification. ſeeing their onely difference is, the different underſtanding of ſome texts of the Scriptures, of the New Teſtament.

But

B *Are there not differences enough even amongst the learned, about the interpretation of the Texts of the New Testament: to destroy unity and love amongst Christians?* *Question.*

Y Es doubtlesse, the more shame for them; for pride, *Answer.*
and selfe-love, hath so farr possessed the learned in
generall, as that it is scarce one of a thousand, even amongst
them; who will forsake these things, to follow Christ:
And because I know, that these men above all other: will
worst beare such a charge; It concerneth me to looke well
to my guard here, for I must expect thousands of censu-
rers and that of learned ones.

But by the power of Gods grace I have resigned up my
selfe, and all that I have and am, to the honour of God;
and saythfull service of his Church (to the utmost measure
that his grace shall enable me) yea, though it cost me
life and all; yet I trust I shall rest well satisfied, and fully
contented, that Gods will be done.

But that this is so, I prove thus,

1. That this spirit of pride, and selfe-love, hath pos-
sessed the Scripture-learned, (for of such I must onely be
understood in this discourse) as anciently as unto the
dayes of Christes incarnation, and were the chief ground,
that made them resolve to put him to death, as is playne-
ly seene: *Ioh. 11. 47. 48. 53.*

2. Yf they will not all yeeld, that this same spirit,
possessed the Scripture learned in the next succeeding
ages of the Christian Churches; as is intimated in the
Carriage of Diotrophes, *3. Ioh. 9.* and prophesied *2. Thes-
sal. 2. chap.*

I am

I am ſure they will fall out amongſt themſelves about it; Neither doe I conceive, how the moſt perverſe caviller, can pourtray out unto us, any colourable conveyance; to ſet the *man of ſinne*, upon his *exalted* throne: without the Concomitancy of the pride, and ſelfe-love of the Scripture-learned all the way. And to follow the pedigree unto this day, The manifold conteſtations, which they have had, even Againſt Kings: as long as they had any hope of prevayling; The manifold bloody lawes, which Princes (in their ſeverall Territories) have made by their inſtigation; which have produced ſuch fruits amongſt men; as that many nations at this day, may well be aſhamed; to read the lawes, and Statutes, which have beene made by their predeceſſors through the inſtigation of their learned ones. As alſo, to read their owne true Hiſtories, of the effects thereof. are impartiall, and notable proofes, of this point. for I doe not beleieve, that any man dares avow, that ever any lawes were enacted, (for matters of the Chriſtian religion) in theſe parts of the world; without firſt adviſing with the Clergy concerning the ſame.

And if we come ſo low as to our owne age, and experience; doe we not find, how earneſtly they every where have conteſted, and doe conteſt, (ſo farre as they dare) in all States: crying with one unanimous voice, upon the Magiſtrates; That they ought to ſuppreſſe by their ſword, all that dare open their mouthes, againſt any of their doctrines or decrees?

In all theſe, their pride doth appeare: in that they ſtrive for ſo high a degree of preeminence: as to ſway *all* in all States.

And

And their selfe-love appeareth in this ; That they alwayes have a speciall care, to secure their owne portion, and to enlarge it at every opportunity ; and are ever complaining, that they are too much neglected, and kept under.

But oh simple hearted Princes, and States : how long, and how grossly, have you beene abused ; by these *State-juglers* : and by them beene drawne in, (and that many of you, in the integrity of your hearts,) to become the Executioners of their wicked, bloody, cruell, and unrighteous plotts?

But it hath pleased God (of late yeares) to discover these *juglers*, unto the States of the *Netherlands united Provinces* ; and accompanied the liberty of conscience (which is there granted) with such rare blessings ; as that all neighbouring Nations, are forced (in their consciences) to confesse, that *God is with them indeed.*

But doe you not in this reproach the best learned men also, *Objection.*
who by all meanes labour for a reformation, according
to the word of God?

NO, for I excepted before one of a thousand ; and I *Answer.*
am afraid that the number of such true reformers, will not much exceed that Calculation. If it should be put to all of them by the pole, to resolve this question. *Will you be content that the Magistrats should leave religion free, so as every one might freely exercise the worship of God, according to the light set up in his owne Conscience, as they have in Holland?* I feare greatly that there would scarce be found one of a thousand affirmative votes to this question.

B

But

Objection.

But it is a very doubtfull question, whether ſuch a reformation, would be according to Gods word or no.

Answer.

IT was all the reformation that the Apoſtles in their dayes ſought. to wit, that the Goſpell might have free paſſage and be glorified, 2. Theſ. 3. 1. Yea Paule reioyced that Chriſt was preached, although it were of envy, and with a deſire to adde affliction to his bonds. Phil. 1. and teacheth all Chriſtians to pray, that they might live quietly under their Kings, and them that were in authority: in godlines and honeſty. 1. Tim. 2. 2. but withall chargeth the Chriſtians, that they ſhould walke inoffenſively to wards them that are without. 1. Theſ. 4. 12. both Jewes and Gentiles. 1. Cor. 10. 32. This ſuites well with Holland liberty of Conſcience, but not with Nationall Churches; nor yet with ſuppreſſion of Sects by the Magiſtrate. We read of an Image of the Beaſt, that obtayned power, to reſtraine them from buying, and ſelling, which would not receive the Marke of the Beaſt; but never did I read, but that the Image of Chriſt was truly honourable, and reſpect-worthy, whereſoever it be found; let it be in what Sect ſoever.

But I demaund, why Sects ſhould not be tollerated? Thou wilt happily answer, becauſe they hold and teach errors, whereby people are ſeduced. well, and can we thinke, that there is any Church in the world (at this day) that doth not ſo, in ſome meaſure? els what need were there of further reformation? which yet all churches almoſt confeſſe they ſtand in need of: And to thinke the contrary, were to judge themſelves perfect; and ſo, abſolutely to contradict the Apoſtle Paule: who ſayth

saith, *If any man thinke he knoweth any thing, he knoweth nothing yet as he ought to know.* 1. Cor. 8. 2. Yea, I desire you to consider this, that there are not 2 men to be found in the world, how learned, or godly soever, that in all things, concerning Gods word, and worship, are of one and the same judgement; but vary in their opinions, more or lesse; as may easily be proved upon occasion.

Againe, if making of Lawes (*concerning Matters of Religion*) by the Civill Magistrate be good, and well pleasing to God; I doubt not but you are able to shew us Gods approbation, by the good fruites it hath produced (at least som-where) to the praise and glory of God; which are not to be found, where liberty of Conscience is granted; for the goodnes of the tree, is knowne by the goodnes of the fruit.

If we will truly resolve Conscience in this point, Histories, and experience, will testifie; that this thing hath occasioned plentifull Matter, to write Volumes of bookes of *Martyrs*; such as the present age may well blush to read; especially when they consider, that all those lawes, whereby those impious cruelties received their power; were enacted by our predecessors, who in their age were judged as religious, conscionable, and wise, as we judge of these, of our present generation. And ought not then the miscarriages of our predecessors, in these things, make us to feare the putting of our hands to the like things; least we also should fulfill the measure of our forefathers sinnes? Oh! what height of pride is this in our learned, to ascribe unto themselves, such a perfection of light, and knowledge, as if they saw, and

knew all. And how *stupidly* should our Magistrates suffer themselves to be blindfolded, by these *State-juglers*, if they should suffer themselves (after such fair warnings) yet still (*in these things*) to be led by them.

Yet one Argument more. What thinke you in your Consciences? are there none amongst those Sectes against whom you would make lawes, that doe truely beleeve in Christ? Yf you answer yes, Then remember who hath sayd, *Woe to him that offendeth one of these little ones that beleeve in me, it were better for him that a Mill-stone were hung about his necke and that he were cast into the sea. Mat. 18. 6.*

But if thou (*upon considerations*) shalt answer doubtfully, and say *I cannot tell*; Then say I, enforme thy selfe, before thou proceed to such a worke; that thou mayest doe what thou doest of fayth. *Rom. 14. 23.*

But if thou shalt answer, No, Then know this, that either the Sects that lawes shall be enacted against, are verie few; and those extreame wild ones: or els, you have had very little experience of the fayth, and life, of those whom you call Sectaries; or els, *in so saying*, you are very neere blasphemie against the Holy Ghost. *Now to stablish wickednes by a law, is no small offence. Rom. 1. 32. Psal. 94. 20. 21.*

Question.

But sir, These tearmes of Scripture - Learned, and of State-juglers, which you apply unto learned men, I would desire you to expound your meaning so far in, as that I might understand distinctly, who you meane by them? Whether Popish Cleargie, or the Prelacy, or the Ministers of the reformed Churches, or all of these? for without this explanation, you cannot
so

retation ~~by ſubſtance~~. They would have it rent out of the hands of the Prieſteſy (who are but few in comparison of the reſt) And put into the hands of them *all equally*; to be *by them* adminiſtered, in divers Courts of ſubordinacy; according to the Capacity of each Court to underſtand, and to ſecure unto themſelves, the continuall adminiſtration, of this *Myſterious Kingdome*.

Neither can I conceive ſo uncharitably, of all the individuall perſons of the *State-Clergy* or *Ministry*, as to be equally *either* guilty of this *ſelfe-exaltation*; or expert in this *Myſtery*. No alas, if the *Myſtery* had been obvious to common capacities, it would have ſmelt too ranke in the Civill Magiſtrates Noſtrills ere this time; to have continued in ſuch full force thus long; but other Magiſtrates, as well as the *States of the united Provinces*; would have ſet mens conſciences at liberty, and have kept a waking eye over all their conſultations. France followeth this light alſo in a measure, and preſenteth by their *ways in Germany* to doe it yet more; Poland and others have alſo received of this light, And I hope that England will doe ſo too ſhortly. Allow the novices, ſhallow ones, and ſimple hearted ones, to know; and taſt ſo much of this ſweet, as may encourage and enable them, to vote ſtilly on this ſide; both in pulpit, (and elſewhere, when occaſion is offered) and it ſufficeth for them: but the managing of this Kingdome, muſt be committed unto perſons capable of the *Myſtery*; and able to *Manage the worke*.

Question.

VV Has thinke you then to be the Chriſtian Magiſtra'es

Doctye, concerning matters of Gods worship and service: as relating to his Magistracy?

Iudge it his duetye, to suffer no man (that otherwise liveth an honest sober life) to be molested, much lesse persecuted, for his Conscience sake; but to be a nursing father, unto all Christians, and Jewes; causing, that under him they may live in peace, in godlines and honesty, according to their owne Consciences; and that he be found a terrour, onely to them that doe evill, and that he subvert (in his dominions) the fore sayd *Mysterious Kingdome*, and reduce the Church Ministry unto the simplicitie of the Gospell: allowing them onely Gods allowance, Viz: The authority of Pastors in their owne congregations, unto which they Minister; but no other, either in church, or Common Wealth, more then other common men haue. Oh vnited Netherlands! how glorious is thy example in these things? and consonant unto the Gospell, aboue all States & Kingdomes! Ride on and prosper in the name of the Lord: unto Perfection. Amen.

But States haue had Manifolde experience, of the usefulness of the Clergie to be fast on their side; Who by their Learned Writings, and Sermons, haue wrought upon the affections of the Commons; as that they haue easily (by their meanes) bene brought to hazard their liues, and fortunes, to the utmost; for the States service: and that very readily, & willingly; which without their helpe, had bene very difficult, and almost impossible to effect.

Answer.

THe truth of this objection is undeniable, and so also are these particulars following;

1. In those things wherein they are found so helpfull, their owne counsellis must have beene abettors to that worke.

2. They must have apprehended something in that intended worke, either for the promotion, or securing of their owne *Mysterious Kingdome*. And where their Councells have beene *divided* and apprehensions *divers*, They also fall out one with another; each party prosecuting their owne counsellis, and furthering those ends, which they apprehend will worke most for their owne advantage. Example in the present division of the *Clarke* of England, betweene the *King*, and *Parlayment*.

3. This ministreth just occasion to Magistrates, to take into serious consideration, how dangerous it is unto every State, to let this *Mysterious Kingdome* (which is not of Gods Planting) to continue in their dominions unrooted up; who being *unanimous* have power to keepe States in awe of them; or if they will not be awed by them, to turne them Toppie turvie, unles God extraordinarily resist them; so that the service which they doe unto the State (*this way*) at any time, is nothing comparable, to the danger that the State (*by this Mysterious Kingdome*) is in at all times.

4. Consider, What more Powerfull argument can there be in the world, to make euery man willing, to put out his vtmost strength for the Common safety, then this? *Wee are in such an estate, for the liberty of our Consciences in Gods Worship and service, as cannot be amended; but may well be impayred, by changing of Masters: Whereas* oppres-

oppression, or persecution for the Conscience sake; is a strong temptation to rebellion in all men; when they see an opportunity offered, whereby *their owne S^t might hope to redeeme their liberty.*

But we find by experience of those Sects which are amongst us, that there are such risings of mens spirits one against another in those who are contrary minded; as that it seemeth impossible, (if all should be tolerated) but that the State should be in continuall danger, of Insurrection, and seditions; tending to Civill Wars amongst ourselves, to the overthrow of the State. Objection.

1. **I**Thath very seldome, or never beene knowne, Answer.
that any such perilous Insurrection hath fallen out (for matters of Religion) in any State, but that the approved Church-Ministry of that State, have beene the chiefeft fomenters and strengthners thereof; which thing, they had not beene Capable of, if they had not had more then ordinary interest in, and Authority with, the Civill Magistrate.

2. Another cause hereof is, The preposterous zeale to their owne opinions, which every S^t hath, and is earnestly fomented by the teachers thereof: As it was with Paule before his Conversion, with the lewes (both Christian and other who persecuted him) after his Conversion; And with those Teachers, who sought to draw the love of the people to themselves [onely] by disparaging of Paule and his Associates. Gal. 4. 17. Is it not strange? that reading Paules repentance, for that preposterousnes of his owne zeale; And hearing one another

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daylie

daylie, condemning Paules Persecutors for that their practice : we should yet doe the same thinges, and justify the doing thereof? the difference consisting chiefly, if not onely, in this; viz. The alteration of the subject of persecutors, and Persecuted : They being as well perswaded in their Consciences of the Lawfulness of their doings, as we are of ours. oh remember I pray you, that these Scriptures also are written for our learning.

3 We have experience in Holland, that people of divers Sects of Religion; may yet live peaceably and lovingly (by the Civill Magistrates wise goverment) one with another, neither could I ever perceive, that ever libertie of Conscience was the cause of any dangerous Insurrection there; but that on the contrary part, by the granting of liberty of conscience (unto the tumultuous party) All hath been quieted instantly.

Objection.

But by granting liberty of Conscience unto all, Popery would get head, and we know that that Sect, hath some such pernicious principles in it, as are destructive to all States, where other Sects are maintained or tolerated.

Answer.

1. **I** Deny not that many horrible things have beene plotted, yea and executed too, by this Sect; yea I doe strongly suspect, that the Moderation of the State of France, in tollnating of Protestants; hath occasioned the Murthering, and other wayes destruction, of some of their Kings; but they now begin (by Gods goodnes) to discern, that the great power, and influence, which
this

this *Mysterious Kingdome* hath had in that Church, and into that State; Hath opened the gap to the effecting of their hideous designs; which first they plotted and contrived by themselves; and afterwards executed (*for the most part*) by such other meet instruments, (as they judged) that themselves might lye most undiscovered by: Which as it hath made that State [*alreadie*] to curtall their power very much, though nothing neare enough; So I doubt not, but that the French doe at present discern; that the Court of Rome, doth account of France, as of the most destructive enemy, that their *Mysterious Kingdome* hath; and therefore, must shortly resolve, either to destroy that *Mysterious Kingdome*, or els to be destroyed by it.

2. The Having of Liberty of Conscience granted unto them, was never knowne (no not in Papists) to be a spur, to prick them on to rebellion, or Treason; but rather an effectuall bar to Hold them backe, and to continue them Loyall. The first foundation of the State of Holland, can give strong Testimony Hereunto; though it speake not out, so fully audible, at this present; for some *State-considerations*, best knowne unto themselves.

3. If this were universally true of all Papists, How could it possibly be; that other Sects, could continue living amongst them undestroyed; especially in such Kingdomes as France, and Poland; where the States are chiefly swayed, by those of their owne Sect?

4. It is the *Mysterious Kingdome of their Clergie* that doeth all these villanies: abusing the simple integrity of the Common People, who would no more abuse their liberty in any State, then other sects doe: were it

not for them. They therefore muſt be eyed, till their *Kingdome* can be deſtroyed; for we ſee plainly, in every Princes dominion; that where their *Kingdome* is moſt awed, there is moſt Moderation found.

Question.

But what if a State, ſincerely deſiring Reformation: ſhall call a Synod, or aſſembly, of Godly and learned Miniſters; and put them to examine both their doctrine, and diſcipline, by the word of God; and to preſent them with a platforme, perfectly agreeing to Gods word: according to the beſt light they can collect, by that their examination and conference; Is not this a ſayre way to ſet all things right, in the Eccleſiaſtical ſtate? or can you thinke of any better way?

Answer.

THis way is not of Gods, but of Mans Inſtitution; and is the ſame (*in effect*) which hath beene practized, in all pretended Reformation; ever ſince this *Myſteriall Kingdome* was growne to any ſtrength. And the Conſtant effects thereof, have had *this* as a principall fruit; to wit, The eſtabliſhment, and enlargement, of their owne *Myſterious Kingdome*: or at leaſt a ſtrong endeavour thereunto. ſome conteſts there have beene (through the pride of parties) in whoſe hands, the Chiefe power of adminiſtration ſhould reſide; but never a queſtion once moved, whether they ſhould reſigne up their *Kingdome* into the Hands of Chriſt or no, by taking all humane Yoakes, from off the neckes of the diſciples Conſciences; and referring them to the ſole government of his word and Spirit? No, this had beene *petty Blaſphemy* amongſt them; unleſſe the Civill Magiſtrate

State force them thereunto, Neither ever doe I expect, that they should vote the overthrow of that their *Mysterious Kingdome*, untill they are forced thereunto by the Magistrate. And this being the great thing necessary, in all Kingdomes, and Common weales; I esteeme all other things, that they can doe there; but as words of small Value, where this is not first yeelded.

But this being Yeelded, I willingly grant a very profitable use, of Assembling of Church-officers; deputed by their severall Churches, (being Called, or at least allowed thereunto by the Magistrate) and that joyntly, of all the Christian Sects in every severall Kingdome and State; Brotherly, and Lovingly, by *Coole disputes*, to reason out by the authority of Gods Word, the truths, and errours, Maintayned by each severall Sect; for the better enabling of the whole, to see their owne errours, and reforme them: and to beget a more Charitable opinion one towards another; by discerning the good worke of Gods grace, given unto each of those Sects, (according to the severall dispensations of Gods Spirit) for the further information, and Edification one of another. But still, so to be *ayed* by the Magistrate therein; as that none of them exercise authority one over another; Nor make any Lawes to bind mens consciences: but freely (*all of them*) submit to the Reigne of the Lord Iesus, over all mens Consciences; by his Gospell, and Spirit; without being subject to any Creatures controule or Limitation. *Col. 3. verss. 15. 16. 17. 18. 19.*

Objection.

Besides, in this your discourse, you seeme to affirm many Paradoxes unto most mens apprehensions.

1. That the Church-Ministry, in every Christian Kingdome, and State, have erected to themselves a Mysterious Kingdome; whereby they have cunningly deceived all Christians Magistrates: in such a manner, as that themselves have ruled, both in Church, and Common Wealth for many ages; and that to the great prejudice of both: and that contrary to the Gospell of Christ Iesus, yea, you have not exempted from this Censure the Protestants, whether under the Prelaticall, or Presbyterian government; save that you mince it a little in Holland, where you also highly commend the Magistrate, for curbing them and keeping them under.

2. You Maintaine, that all Christian Sects, and Jewes, ought to be tollerated: with granting unto them (if they live otherwise peaceably and honestly) liberty of Conscience, after the example of Holland; without molestation, and therein to enjoy the protection of the Magistrate.

Can you thinke that these things will be easilie swallowed? or that you will ever be able to hold up your head, against all the learned Teachers, and preachers, of the Christian world?

It concernes you therefore to proove these things exceeding substantially, or they will make you smart soundly for this your undertaking; For if they have (as you say they have) power to subvert States, and Kingdomes; how can [you] thinke to stand under the fierce wrath of them all?

I acknow-

I Acknowledge it very necessary, that those points *Answer.*
 ought substantially to be proved: els they can con-
 vince but a few that are contrary blinded: though they
 be never so true; no nor yet so manifest, unless Gods
 Spirit doe more in it, then any word. Which thing is it
 [only] that I doe rely upon, for the conviction of the
 Consciences of the Chief Magistrates, in Kingdomes
 and States: who are Gods Ministers, in whom the sword
 is committed: to punish those that doe evil, (according
 to Civill conversation) and to maintayne them that
 (in the same respect) doe well. But as for the most
 parte of the learned ones, witnessed against in this treatise,
 I will not expect a *selfe-convicting*, and *selfe-condemning*
 sentence from them: though they understand
 the truth thereof never so well; And so them, (in this
 respect) I will onely recommend, the serious Medita-
 tion of the example of *Ananias, and Saphira, who Lyed*
to the Holy Ghost. Act. 5.

Yet notwithstanding, according to that measure of
 light that hath pleased God (by his word and Spirit)
 to illuminate me for the proof of these 2 points; I will
 gladly communicate it for the benefit and edification of
 all men.

I will therefore in the feare of God endeavour, to
 make these 2 poynts evident to every mans Conscience,
 these 2 wayes, 1 by the *Scriptures of the New Testament.*
 and 2 by *experience.*

And first, That the Church-Ministry, in every Chri-
 stian Kingdome, and State, Have erected unto themselves
 a *Mysterious Kingdome* contrary to the Gospell of Je-
 sus Christ.

Second.

Secondly that by this *Myſterious Kingdome* of theirs, they have Cunningly deceived, all Chriſtian Magiſtrates: in ſuch a manner, as that themſelves have in effect ruled, both in Church and Common Wealth for many ages.

For prooffe of the firſt, Conſider what the Apoſtle Paul hath prophesied concerning this Mitter, *2. Theſ. 2. chaps.* in the *3. verſ.* it is ſayd, that that day of Chriſt (ſpoken of in the *2. ver.* of that Chapter) ſhall not come, except there come a *falling away firſt*, and that *Man of ſinne be revealed, the ſonne of perdition.*

Marke, here is prophesied that there ſhould come a *falling away*, from what? from the profeſſion of Chriſt? No, that is contradicted in the *4. verſe.* from what then is the *falling away*? from the purity, and ſimplicity, of the doctrine of the Goſpell; by ſetting up a *Man of ſinne.* whome he marketh out with this Character, *the ſonne of perdition.* This *Man of ſinne*, and *Child of perdition*: I underſtand here, to be intimated by the Apoſtle to be the author, and cauſer, of this *falling away.* Why what doth he doe? It is ſayd *ver. 4.* that *He oppoſeth, what?* The foreſayd purity, and ſimplicity of the Goſpell; How? He *exalteth himſelfe above all that is called God, or that is worſhipped: ſo that he as God, ſitteth in the Temple of God, ſhewing himſelfe that he is God.*

Here is a true deſcription, of this *Myſterious Kingdome*: as plainely, as any *Myſtery* can well be deſcribed.

For *falling away*, (as is before interpreted) *he oppoſeth*: as is before interpreted; then *he exalteth himſelfe*, neither called to his exaltation, by God, nor Man; No, he *exalteth himſelfe above all that is Called God.* Upon the earth,

are Magistrates, or that is worshipped in heaven, even above the Lord Iesus Christ; whose doctrine must be limited, and government must give place, to the interpretation, and government of this exalted Man of sinne, viz: to his *Mysterious Kingdome*. yea, in the height of his exaltation, he as God, sitteth in the Temple of God, which is, in the consciences of the faythfull; shewing himselfe that he is God, by limiting their consciences, to such a fayth, and worship as he is pleased to allow them. This *Mystery* began to worke in Pauls time. ver. 7. probably in *Diotrephes*, and others, of his Spirit, but the *Thessalonians* knew well, that so long as the Ministry of their time; were kept poore, and if not daylie under, yet in dayly danger, of persecution by the heathen Emperours: that they must needs be let from the exaltation of this sinfull *Mysterie* so high, as to be able to reach to the strength and stature of a *Man of sinne*.

But that all men may the better perceiue, how this *Mystery* did already worke: Consider what is recorded of *Diotrephes*, 3. *loh.* 9. and 10 verses. He refused to obey the Apostles Letters, the penmen of the Holy Ghost. He presumed to prate maliciously against them; though *Apostles*, and endued with a far greater measure, of the Spirit of truth then himselfe. He refused to performe the duety of hospitality to the brethren himselfe; and forbiddeth them that would: and because some of the brethren would not receive that his false doctrine; but rather cleave unto the doctrine of the Apostles, and performed their duety; he cast them out of the Church. He surely loved preeminence then and ventured far upon the ship wracke of a good conscience to attaine thereunto; as well as those of succeeding ages who had better successe; in perfecting this *Mystery of iniquitie* them him-
D selfe

20.
selfe had; to the perfect exaltation to a Man of sinne.
His [*opposition*] of the purity, and simplicity of the
Gospel; and his [*exaltation*] of himselfe, according
to Pauls testimony, and my interpretation; is apparent
by this which is here recorded of him.

Also Pauls prophesie, of what kind of evil Spirit, the
Ministry of succeeding ages would be possessed with-
all; in *Act. 20. 29. and 30. verses*, is plainly enough
noted out unto us, to adde light unto this truth; with-
out any expounding.

Another *Scripture Prophecie*, I will (by Gods enab-
ling me) a while insist on: for the further clearing of
this truth.

For, to prove any matter by the Scriptures, which
at the time of the writing of the Scriptures, had no ac-
tuall subsistence: other wayes then by Prophecies, were
madnes to require. I addresse my selfe therefore, to
what I find recorded in the *Apocalypse*, or *Revelation*,
of this Matter.

We read *Revelat. 4. 6.* of 4 Beasts, which were in the
Midd of the Throne of Gold, and round about it; that were full
of eyes before and behind, different in their formes, *ver. 7.*
Well winged for speed, well eyed for discerning, and rest-
lesse in their motion, in describing holines unto the Lord,
day and night. *ver. 8.* When these Beasts gave glorie,
and honour, and thanks, to him that sat upon the
Throne *ver. 9.* who liveth for ever and ever: The 24
Elders, (which compassed the Throne *ver. 4.*) fall
downe before him that sat on the Throne; and
worship him that liveth for ever and ever; cast downe
their Crownes before the Throne, *ver. 10.* and followed
their guides the 4 Beastes, in honouring, glorifying, and
praising

praising of him, that sat upon the Throne, according to the example of the 4 Beasts president. These 4 Beasts were very good ones, had neere communion with him that sat on the Throne, had the leading presidency in Gods worship, and were readilie followed, by the Crowned Elders, that were round about the Throne. Surely these must represent the good Ministry of the first Christian Churches. This presidency of these Beasts, and Imitation of the Elders, in the Honouring, and worshipping of God; we find againe twice in the 5 Chapter, in the 8 ver. and in the 14 verse. Againe in the 6 Chapter, we have each of them taking their turnes, to call upon others, to Come and see; what God would be pleased to reveale, at the opening of the severall Seales. ver. 1. 3. 5. and 7. And in the 6 verse, you find the Spirit of Prophecia, in the midst of them; All which are further arguments, that these 4 Beasts; did represent a very good Ministry, in those first ages, of Christian Churches.

But you put your selfe to much trouble, to prove that which is so manifest, that by these Beasts, was meant a good Ministry; but what is this for your purpose? who undertake to produce to our view, a very corrupt Ministry, as is often above mentioned? Objection.

If this be yeilded, I have a ground to assure men, that another Beast, spoken of in this same booke (of which I have not yet spoken, but am now about to begin to speak,) is also meant of a Ministry; which will make for my purpose, as you shall heare anon, through Gods enabling me. Answer.

In the 11. *Chapt.* of the *Revel:* in the 7. *verſe*, we have a deſcription of a *Beaſt*, which aſcendeth out of the *bottomleſſe pit*; that made war againſt the two *Witneſſes of God*; mentioned in the foregoing *verſe*, of the ſame *Chapter*; *overcomming* them, and *killing* them. This beaſt alſo muſt be a Miniſtery, as well as the *Beaſt* before ſpoken of, but of a far different diſpoſition, as their workes declare. The workes of the former *Beaſts*, were to ſet forward the worſhiping, honouring, glorifying, and praiſing of God. The workes of this *beaſt* are to make war upon, overcome, & kill, the *Witneſſes of God*; who were endued with Gods power *ver. 3.* to propheticke 1200. *dayes*, though clad in a poore & mourning habit; yet honourably furniſh with Gods power, during that ſeaſon, to defend themſelves, & to deſtroy them that would hurt them. *ver. 3. 5. & 6.* Here then you find deſcribed, a wicked Miniſtery: *oppoſing himſelfe*, & *exalting himſelfe*, above the *Witneſſes of God*: whoſe originall is from the bottomleſſe pit, whence he aſcendeth; *Reu. 11. 7.* whereas the former 4 *beaſts*, had their reſidence, in the miſt of, and about the throne of God.

Obſerve againe what is recorded of this *beaſt*, *Reu. 13.* & you ſhall ſee clearly (by Gods aſſiſtance) Pauls *Man of ſinne*, 2. *Thiſſ.* and this *beaſt*, to be the ſelfe ſame Miniſterie; *exalted* to the utmoſt height, that Paul propheticke; and that is any way needfull to proove my aſſertion: And ſuch parts thereof *onely*, will I handle; omitting all other, to avoyd prolixitie.

In the 1. *verſe* of this *Chapter*, we find this *beaſt*, or *Miniſtery*; ariſing out of the *Sea*, perhaps to note unto us, how that by the oportunitie of the troubles, that were then in the world: he tooke occaſion for his higher *exaltation*. his ſtrength & reſidence is there deſcribed by having of 7 *heads*,

& 10

& ten hornes, with Crowns upon them, & on his head, the name of blasphemy. In the 2. ver. is lively described his crueltie, by his Leopards shape, his beares feet, his Lyons mouth, & his Dragonly power, fear, & authority. In the third verse we have the worshipping, & healing, of one of his phans, whereupon the world wondred after the beast so much, as that in ver. 4. They worship both the dragon, that gave him his power: as also the beast, for the great power to take, which he had then acquired: believing, that none was like him, nor able to war against him. This blaspheming now thus high exalted, in the 5. ver. he speaketh great things, & blasphemies; & obtrayneth power, to continue 42 Moneths. In the 6. ver. He openeth his mouth in blasphemy against God, to blaspheme his name, & his Tabernacle, & them that dwell in heaven. In ver. 7. It was given unto him to make war with the Saints, & to overcome them; & power was given him over all kindreds, tongues, and Nations. And (in the 8. ver.) All that dwell upon the earth, shall worship him; whose names are not written in the booke of life, of the lambe slaine from the foundation of the world.

These 8 verses; yeeld matter enough for my purpose; both to make appeare, that Pauls Man of sinne and this beast is all one, and also, that such a mysterious Kingdom is erected by the Ministry.

1. Paul 2. Thess. sayth, there must come a falling away.

Here you have the Ministry making war against the Saints, overcoming them, and killing them.

2. Where Paul sayth there, he opposeth; and exalteth himselfe, above all that is called God, or is worshipped.

Here you have this Ministry opposing, yea overcoming the Saints, obtaining power over all kindreds, tongues, and Nations: and all that dwell upon the earth.

3. Where Paul sayth there, That he, as God, sitteth in the Temple of God, shewing himselfe that he is God. Here

Here you have this Ministry, this Beast; drawing all the world after him, to worship him: and blaspheming against God himself. Divers other parallels might be brought, between these prophetic, in that 2^d Thess. 2. and this 13. Chap. of the Revel. as of Lying wonders, Deceitfull workings, &c. Which whosoever will deliberately read both the Chapters, may still see the prophecies answer one another: as face answereth face in a looking-glasse and appears to be the same, which I doe purposely here omit, as also many other things, of remarkable note; to avoyd prolixity, and to keep to the poynt in hand.

Now, that such a *Mysticall* Kingdome, of the Ministry is prophesied: I thinke I have sayd enough, for the proofe thereof, by prophecies of the New Testament. Onely it is necessary, that I should give you an account why I call this Kingdome *Mysticall* which I will willingly doe.

In the 17. Chap. of the Revel. and vers. thos. I find this word *Mysticall*, to be one of the titles that was written on the Whores forehead, which sate upon Many waters: with whom the Kings of the earth have committed fornication. Now considering this title, together with the secret, and hidden conveyance of the thing it selfe: from the eyes of men: that it appears not in his naturall Colour, but covered with other pretences, I could find no title (in my judgment) so suitable to this Kingdome, as this, and therefore use it.

Objection.

Yet though all that you yet have sayd should be granted, yet have not your proofe proved: for all that you have sayd prooveth onely, that such a wicked Ministry was to come into the world, but that it is come, and that they have erected

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feth in Myfterious Kingdome, in every Kingdome, and
State, fubieft to Chriftian Magiftrates; at that they (in ef-
fect) have ruled all, in Church and Common Weale for
many ages, and that contrary to the tenour of the Gofpell, &c.
may yet be approved.

You fay truth, and therefore I addrefle my felfe
therunto. 1. therefore I will (by Gods enab-
ling me) fhew, that fuch a Miniſtery hath bene in the
world. 2. That that Myfterious Kingdome by them
fo erected, hath yet fuch reliques remaining, in all Chri-
ſtian Kingdomes, and States, (except where erected)
as that they rule ſtill, though not in all places in like
vigour, yea, even in the reformed Churches, and that
contrary to the tenour of the Gofpell.

1. I affume, that the exaltation of the Popedom, hath
bene both the exalted Manafſine, 12. Theff. 2. and the
baaſt, Rev. 19. and prove it by the effects. Thus, 12. Theff. 2. 14. the Manafſine, oppoſeth the purity and
ſimplicity of the Gofpell.

So hath the Popedom, and polluted it with many, yea
with multitudes of their own inventions; unwarranted
by Gods word: as all men know uncontradiſtably. If
you take oppoſite in this text, in any other rational ſence,
(though different from my expoſition) and then com-
pare it with the Popedom, you ſhall find it fully anſwe-
red there by the effects, that you cannot miſcarry, ſo long
you will wilfully blind your own reaſon: to gratifie
the Popedom, which Noble minds will ſcorne.

2. Theff. 2. I ſay, that the Manafſine exalteth him-
ſelf above all that is called God, and that is worſhipped.

This alſo is true of the Popedom, for he hath laid his
Injun-

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Injunctions, upon all degrees of Magistrates; And they
have obeyed them: or beene brought to repentance.
1. 2. 3. 4. It is further sayd, so that he as God, sitteth
in the Temple of God; shewing himselfe that he is God.

This also is so undeniably verified of the Pope dome;
that whosoever doth but read considerately; with an
unprejudiced, and impartiall judgement: what is recor-
ded in the Popes Cannons; and compare them, with
the ~~doctrines~~ of the Gospel: he shall find therein, such
a discrepancy, and contradiction, as that his Consci-
ence will witness, equals his naturall light and under-
standing be blinded; that this Mysterious Kingdome, doth
not onely sit in mens Consciencés, (which is Gods Temple,
1. Cor. 3. 16. 17.) as God, prescribing them Lawes, by
his owne onely authority to be kept; and mens consci-
ences bound unto; and that under such spirituall, and Cor-
porall Censures: as that if this Kingdome had not usurped
Gods authoritie, and taken it into his owne hands: he
never had durst thus grossly, to contradict the Gospel of
the Lord Iesus.

I will instance onely in 2 things, viz: Forbidding
of Marriage; and Meates. Concerning which, the A-
postle doth so clearely testifie, that Marriage is Honour-
able in all. Hebr. 13. 4. and that whatsoever is sold in the
shambles, that eate; asking no question for conscience sake.
1. Cor. 10. 25. And concerning these, the Apostle
1. Tim. 4. 1. 2. and 3. verses doth so evidently prophe-
tie; that those which should forbid to Eat, and com-
mand to abstaine from Meates, were departers from the faith;
givers heed to seducing spirits, and doctrines of devils. Who
durst so directly contradict the spirit of God, for this
man of sinne who by these his doings sheweth himselfe (as
evidently as a man can doe) that he is God. Now

Now these things I have chiefly noted, & in this manner, for to helpe cleare the eye-sight, of those Kingdomes, and States, who have already discerned something of this *Capti-ua* *Mysterious Kingdome of the Popedom*: but yet have not seene it so perfectly, as to resolve to *hate the whore, & to burne her with fire, Rev. 17. 16.* but are still partaking (in a measure) in her fornications, *Rev. 17. 2.* That they might see, that it is not onely, that *darke booke of the Revelation*, which discovereth who that wicked *beast* is, but also other scriptures: & that Pauls *Man of sinne, 2. Thess. 2.* & the *beast Rev. 13.* is one & the same thing. And if I thought this that I have here written, were not sufficient for their satisfaction; I would gladly enlarge this short treatise upon this subject, & will, upon notice that it is desired: & above all other, I should gladly serve the State of *France* in this busines, who is already (by Gods speciall grace) come to perceive, that the absolute subjection to *Popedom*, is slavery both *spiritual* and *corporall*: and displeasing to God. and hath thereupon; given a degree of *liberty of conscience*, unto all his owne subjects; and strongly putteth forth Armies, to recover *liberty of conscience*, to those who have by violence beene debarred therefrom. My mind gives me, that this State; who hath so well begun, & made so good a progresse; shall be yet further inlightned, and enabled by God; to doe yet much more good unto his *saintes on earth*; in helping forward of Gods judgments, denounced against the *whore*; as also, in restoring of mens consciences unto liberty from under *humane bondage*; evē unto the *liberty of the Gospell*.

But as for the *Emperour*, and the *State of Spaine*: I doe see them both, together with the *Whore*, fallen into that estate; prophesied *Rev. 2. 22.* viz: The State of *Rome*, cast into a *bed of Languishing*; and these 2 with some
E others,

others, as *impudent Adulterers*, in her whoredome: into great tribulation.

But now to prove unto those, who are commonly called the Reformed Churches, that the *Romane Clergie*, *Hierarchie*, or *Ministry*, (call it which you please) is that *Man of sinne*, 2. *Thess.* 2. and that *beast* *Rev.* 13. I neither need, nor yet will say any thing: for if they will deny it, let them care their owne words; and burne their owne bookes: spoken, and written upon this subject, which have beene, and are *unto this day*, in Highest esteem amongst them. But I verilie beleve, that they will yeeld this for a truth, without contest. So I have done with proving by the Scriptures, that the *Rop dome*, is that *Man of sinne*, 2. *Thess.* 2. and that *beast*, *Rev.* 13.

Now resteth, that I shew that this *Mysterious Kingdome*, thus *exalted*, to the highest pitch in *Popedom*: hath had a continuance; in such a measure; in all the ages downward hitherto, as that the *Ministry*, in every *Christian Kingdome*, and *State*: have ruled (in effect) both Church and Comon Wealth, contrary to the Gospel of Christ Iesus.

And to make this plaine, I desire all to take notice wherein the evils of the *Popedom* did consist, and then to compare them with the *State Ministry* of succeeding ages. as,

1. *In opposing* against the purity and simplicity of the Gospel, as you have formerly seene in this Treatise. and that principally in the authority of the Scriptures, and liberty of Mens consciences,

Thus did *Diotrephes* oppose 3. *Job.* The Apostle wrote unto the Church, but he received them not. I hope the Apostles letters unto the Church were *Canonically*,

...
nical, and Evangelicall Scripture; what? and yet not received by a Pastor of a Church, of the Apostles (if not planting, yet) approving? this is wonderfull.

2. He opposed also the libertie of conscience in the brethren, for when some of the brethren, would not disobey the Apostles writings to gratifie him; he cast them out of the Church. Both these were wickednes in him, and that the Apostle, in that very place, intimates plainly enough: where he sayth, *Wherefore if I come, I will remember his deeds which he doth.*

Now what State - Ministry can you name in any Kingdome or State from the foresayd height of Popedom, unto this day; which is not guilty of Diotrophes his sinnes?

There is no State, or Kingdome, which yet continueth Popish; but if any that are under their Ministry, shall produce any of the Apostles letters, I meane, of their Canonick Epistles, unto the Churches; to prove that their worship of God, is (for the most part) humane inventions, and unwarrantable by Gods word: but they will oppose the word of God, and this liberty, which the brethren have (by the Gospell allowed them Gal. 1. 8.) and he shall be sure to find as hard measure, or worse: then those brethren 3. Joh. 10. found at Diotrophes hands.

And so in all States, amongst the entituled Reformed Churches: we shall find the same opposition in both these respects. As Looke into England (*one of the most renowned*) and consider what acceptance, either that word of God; or that person hath had, with the Ministry thereof, which have told them, that their Prelaticall Church government was not according to the Patterne of the

Gospell; but of the *Man of sinne*, of the *beast*. The Gaoles, and Gallowes of England can testifie, that *they* have beene their reward.

In the next place, turne into Scotland, which thinke themselves yet far purer; and more, if not *most reformed* of all Churches. And consider what acceptance either that *word of God*, or that *brother* that shall produce it shall have; who would prove thereby, That none but saints (in shew at least) and those upon their voluntarie request, ought to be admitted, Members of a Church. *Act. 13. 14. Chap. 2. 37. 41. and Chap. 9. 26. 27.* And therefore, the making of a whole Nation a Church, good and bad, whether they will or nill, is contrarie to the Gospell; and according to the humane invention, and patterne of the *beast. Rev. 13. 16. 17.* The Kingdome of Scotland, shall (in such a case if he will say it, and stand to it) be found to fittle, for such a man to dwell in; much lesse to enjoy the liberty of a *brother* amongst them.

The *Hollanders* you know I excepted before, And if any man be able to produce any other State Ministry in Christendome, *reformed*, or *unreformed*, that will heare with patient meeknes, their errors, either in doctrine, or government reprov'd; by any (over whom they have power) though by never so cleare authority from *Gods word*, That *oppose* not against both that *word of God*; and that *person* that will hold it out, and abide by it; and have not rendred them as hard measure, as here *Diotrephes* rendred unto his disobedient Members: I will gladly yeeld it, and confesse my ignorance, and would have excepted it also, if I had knowne it.

But you must well understand, that I doe exclude all States (*in my intension*) out of the Number, where
free

free liberty is granted by the Magistrate, to more sortes of Religions then one: For it is the overthrow of this *Mysterious Kingdome*, for the Magistrate to grant liberty of conscience: For where that is granted, There will scarcely any trueth be discovered; but it will be entertayned by one Sect or another; unto whom the brother (that shall wimes against the sinne) may make his addresse; and find respect; but all this liberty, is not from the conscionable moderation of mind of that *State-Ministry*, but from the godly Moderation of mind of the Magistrate, who suppresseth the power of their *Ministry*; that they cannot oppresse; and maintaineth the brethrens *Liberty*.

Yet even in those States, where this liberty is granted: I verely beleve that the States-men of that State, are able to produce plentifull examples, to prove the aspiring-mindednes of their *State-Ministry*: tending to the recoverie of this their (in a measure) subverted *Mysterious Kingdome*. So much for the making apparent; that the same Spirit of *Opposition* that is in the *Man of sinne*, is yet continued in all *State-Ministeries* downward thorowout all ages hitherto, in each State: in that proportion, that the Magistrate of that State will permit, for their spirit is still aspiring. Now to another property.

2. *Thess. 2. 4. The Man of sinne exalteth himselfe above all that is Called God, or that is worshipped. So doth the beast Rev. 13. 8. and 16. verses.*

Now that the *State-Ministerie* from that age to this, have beene, and are, (in a Measure) guilty in these sinnes also, I make it appeare thus; 1. I understand these

sinnes to consist in this: That he advanced his authority, above all Magistracie; and above Gods word also: In contraining the Magistrate to make, and execute, such Lawes as he would, in the civill State; and blasphemously resisting the authority of Gods word, to establish its own Lawes, for to worship God by; scorning all controule, either of Man: or of Gods word.

In some States (as Spaine) the King of spaine, or the boast, keepes this power entire, untill this day; And the Emperour sheweth himselfe a stout Champion in this quarrell, (However the successe proove) against the gamesayers in his Confinnes, But concerning the State-Ministerie in generall, that there is much of this spirit, left still unpurged out: that I must shew, to speake to the point.

1. For the exultation above the Magistrate. What Kingdome or State is there, where the Ministry have not their votes in making, and repealing of Lawes? so that no Lawes can (without much difficultie) be either made or repealed, without their good liking:

2. For such Lawes Ecclesiasticall, as they make themselves apart, be they good or bad. The Civill Magistrate must confirme them, and put them in execution: so often, yea, and in such an understanding, as they please to interpret them too (for the most part) or els the pulpits, shall ring of it; to the Magistrates reproach and contempt: yea, and sometimes to an Insurrection too, as is evidenced enough in all popish States, and in England, and Scotland, (amongst reformed Churches) so freshly, as that this blood is not yet cold, nor, nor all shed: that must beare witness to this truth, yea, it now appeareth, That this hath been one maine cause of this present civill war,

and

and lamentable bloodshed; and is one Chief obstacle in hindring a conclusion of peace, viz: The Contention who shall have the Managing of this *Mysterious Kingdome*: the *Presbytery*; or the *Presbiterie*.

I thinke, that I need not seeke further abroad, into other reformed States: to cleare this point, 1. because these are accounted the Chiefest amongst them, 2. because I beleve, that no adversarie is able, by any instance in any of the rest to disprove this my assertion.

But the reformed Churches will say, *that they claime* *Objection.*
no other authority, in the government of the Church; nor
no other influence in a Civill government: then Gods word
alloweth them; and then the duty of the Magistrate is, to
give unto them.

THis same plea, the Churches under the *Pope* *Answer.*
have, as well as these, but their proofes from Gods
word, for the truth of this plea: will faile them both.
And therefore having shewed, how this *Mysterious King-*
dome is still continued so, that it (in effect) doth still
bears rule, in Church and Common Wealth; in all
States, according to my undertaking, I will now pro-
ceed, to shew that this their doings, is against the *Gospel*
of *lesse Christ*, the *New Testament*.

I have in part discovered this already, in my former
discourse; where I have made it appeare, that it hath
beene prophesied as the *Man of sinne*, and the *beast* his
great sinne, to take this authority upon him: and that it
was a great sinne in *Diotrephes* to aspire to for preeminence,
as to slight the Apostles letters: and to deny the bre-
thren liberty of conscience, to practice that, which in their
conscien-

conſcience they were perſwaded, they ought (according to the Apoſtles letter) to obey and performe.

I have alſo ſhewed, that not onely they under the *Popedome*, are guilty of *Diotrephes* ſinnes; but alſo the reformed Churches, of *England* and *Scotland*: giving one inſtance in either of them, which is ſo obvious; as that all Churches, that are fallen away from *Rome*, be they of what Sect of Chriſtians they will: doe *unanimouſly* witneſſe againſt them by their practice in theſe things: And if any ſhould yet thinke their doings warrantable by Gods word, it were very groſſe ignorance ſo to conceive.

But to give all the better and fuller ſatisfaction in this point, I will proceed to ſome other proofes, that this their *Myſterious Kingdome*, is not according to the Goſpell of our Lord and Saviour, Jeſus Chriſt. Thus;

In, *1. Pet. 5. 2. 3.* We have the duty of the *Ministry*, approved of by the Goſpel, ſo planely layd downe: as is beyond all exeption. and that both *poſitively* and *negatively*.

Poſitively, To feed the flocke of God which is among them, taking the oversight thereof, and being enſamples unto the flocke; willingly, and of a readie mind.

Negatively, Not by conſtraint, Not for filthy lucre, neither as being Lords over Gods heritage.

Now, if theſe properties be not found, in the *State* *Ministerie* in the Reformed Churches; aſſure your ſelves it is not according to the Goſpell. Let us examine them a little.

1. In place of feeding the flocke that is among them, viz: their owne Congregations, whereof they are
Elders.

Elders. *Act. 20. 28. Coll. 4. 17.* They have enlarged their Commission, to feed from *Lands end*, to *Lands end*; yea, and in forraine Lands too, if *humane authoritie* forbid not. no otherwise, then if their *Pastorship*, were an *Apostleship*.

2. Taking the oversight of them. This cannot stand right, either with *Pluralitie of Benefices*, (as they call them) Nor yet with *dispensations for non-residencie*: either to waite at *Court*, or to accompany *Armies*.

3. In absence from their Flocke, they cannot be *ensamples* to their flocke, unlesse it be *ensamples* to neglect their Callings.

4. That these doe willingly, and of a readie mind, undertake the Charge of soules: (as they call it) is apparent enough by the *multitude of suitors*, that are for every *woyd living*, though the persons *suing*, never saw, either the place *where*, nor any of the persons, to *whom* they should serve. But this *willingnes*, and *readines of mind*; whether it be such, as the *Apostle* *there* intendeth: I refer my selfe to the judgment of the impartiall reader.

Now, for the Negative properties set forth in this text, the first is, *Not by constraints*. viz: so, as that they need no *warning* (as Archippus did) by his flocke. *Col. 4. 17.* to take better heed to his Ministry.

Now these, unles the Magistrate warne them, or themselves will warne one another, none dare warne them with any *earnestnes*; for feare of *afterclaps*: as daylie experience hath taught us.

2. *Not for filthy Lucre*. viz: of worldly goods.

Concerning this point, I would faine have the Reformed Churches (of a *State-Ministry*) point me out one nationall Church, (I doe not say person) amongst them

them all; that is possessed of this propertie: suitable either to this doctrine, or els to the practice of the Apostles. Truly the printed bookes, which are abroad in the world, written by themselves; and allowed by them, that sit at the sterne of their Kingdome (*in England*) will sufficiently testifie that it is not there, by their continually inveighing against *impropriations*, as *sacriledges*; because it is an impoverishment of their *Mysterious Kingdome*. For they sought not (*in their reformation*) the reduction of Church-affaires, to the purity, and simplicity of the Gospell so much: as to cast off the *Popes yoke*, to augment their owne authoritie, erecting a new *Mysterious Kingdome*, of somewhat another fashion; with as little diminution, of their former power; in Church or Common Wealth; or of the riches of their *Kingdome*: as they could possibly worke the Magistrate unto. But to rely upon the Charitie of their flocke, for their meanes of subsistence; (*as in the Apostles daies*) is far below the estate, and quality, of their *New erected Kingdome*.

3. *Neither as being Lords of Gods heritage*. I know no exposition, that will so evidently interpret this text, as doth the cleare, and open transgression thereof: in this *Mysterious Kingdome*. This *Lording*, must needs consist, either In confining Mens consciences, to their *doctrine* and *allowance*: Or els, in confining their publique worship of God, to such an *order*, and *forme*, as they please to invent, and prescribe them.

Now I appeale unto all mens consciences, who live in States reformed: whether this Apostles doctrine, and these mens practice be not quite contrarie? for example,

Hath

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Hath not the Church of England had its Lordly punishment at hand, against those of *Gods Heritage*, who should defame their booke of Common prayer; flight the meanest of their *Courts*, or to goe heare a sermon out of his owne parish Church?

Doth not the Church of Scotland, make the whole Kingdome to sweare, (as often as they please) to a Covenant that they shall prescribe unto them? and have they not their *Lordly* punishment at hand, (by the Magistrates sword which they have at Command) against all refusers? If this be not to rule as *Lords*, over *Gods Heritage*; and that a man (*though otherwise never so godly*) cannot be suffered, to dwell in their Land; unles he joyne with them, in all the parts of their worship, (though against his conscience) Then I confesse my selfe not to understand, what it is: for Ministers to *Lord it over Gods Heritage*.

One prooffe more: and then I have done with this poynt; and that shall be the fruites which this tree hath alwaies yeelded since it was planted by the *Pope dome*, *Man of sinne*, or *beast*. (which I have already proved to be all one) and is the originall of this *Mysterious Kingdome*, As may yet be abundantly proved if need require, as,

1. Amongst the papists it hath beene, (as all Histories Record) the foundation whereupon have beene *The evil fruites* built, *Bloudshed* in publike wares, and Tyrannicall *Martyrdomes*; beyond measure: and almost all credit in so much, that many Nations May well blush, at the perusall of their owne *Histories*; when they consider, how this *Mysterious Kingdome* hath abused the *Magistrates simplicity*; and drawne him to be the *executioner* of their Tyranny: as I have noted once before.

2. *The vassallage of Magistrates, of all kinds*: so that some of them have beene *deposed*, others *Murthered*, others brought upon their knees to aske forgiveness, and to performe most base offices: for offending this *Kingdome*. of all these things instances are needlesse, they are so obvious to all men.

3. By this *Kingdome*, have all people (Except themselves, and a few other Schollers, which were amongst them) beene kept in *ignorance of Gods Word and Will*; by not suffering the *Bible* to be used amongst them, in their owne Mother tongue. Contrary to. *Coll. 3. 16.*

What thinke you of these fruites? Is it a good tree that these grow upon?

But now for the Reformed Churches, (as aforesayd) you shall find that they have also borne fruites of the same *Image*, and *likenesse*; as for example,

1. Compare the 3 particulars even now instanced in *Pope-dome*, with the busines of this kind, in England, and Scotland; and we shall find that they have beene the sole promoters, of that Insurrection in Scotland: wherof the present Civill war in England, and Scotland, is but [*as it were*] the second part. And he that considereth with what earnestnes, this divided *Myſterious Kingdome* doe bestir themselves; both with the *King*, and *Parliament*, to promote this their *Myſterious Kingdome*, in their owne party; it is admirable: each party, viz: *Prelates*, and *Presbyterians*: seeming to be resolved, rather to hold up the quarrell, to the ruine of both Kingdomes; and the *King* and his *posteritie* too; then to be debarred from their *Raigne*. But your folly *also* as well as the *Papists* [*in this respect*] beginneth to be manifest to all men, *2. Tim. 3. 9.* so that I beleeve, that at the end of this
war,

war, your *Mysticall Kingdome* [*in England*] will be quite
Casseered on both parties, by a grant of *Liberty of*
conscience unto all. This one fresh instance hath evi-
dence, and *bloudshed* enough in it, (and is like to
have before it be ended) to drowne the Memory of
all fore-past facts of this nature. Neither are England,
or Scotland either, free from persecuting the Saints,
but especially England. even to the death as I have
formerly touched in another place.

2. For the second, viz: the *Vassallage of Magi-*
strates, It is sufficiently knowne, by the present
doings in England, and Scotland; how both *King*,
and *Parlayment*, are over-powred by them, so that
neither of them, can doe otherwise, (without ha-
zarding all) then what their *Ministry of either party*;
will approve of, concerning *Church gove ment*. Were
it not so,

Who can beleve, That the *King* would so desperately
hazard his Sate, and dignity: to himselfe, and posterity:
to maintayne the *Prelacy*?

Or who could beleve, that the *Parlayment* would
so slight, and neglect, all those whome they call
Seſtaries; who have so *willingly* spent their estates,
and *hazarded* their lives, (on their party) in hope
to obtaine *Liberty of Conscience*; by the prevayling
of the *Parlayment party*? Is it because they thinke
them all, of worse life and conversation, then the
drunkards, whoremongers, swearers, and prophane
people amongst them? who (although they pro-
vide some punishments for) are yet in no danger
of being banished out of the *Land*; either in Eng-
land, or Scotland.

No, their consciences tell them, that none save persons of *Civilly honest* conversation, (if they be discovered) can be permitted in their Churches. What then is their offence: are they treacherous, to betray the State unto an enemy? Oh no, none ever accused either *Independents*, *Separatists*, or *Anabaptists*; in *England*, or *Scotland*, of any such Crime. What then? Why they disquiet the Church, viz: this *Mysterious Kingdome* in their Raigne. what els doe they offend in? Why they seduce men into heresy, and schisme: to the endangering of their soules.

A strong plea, But do they not produce *Scripture* for their doings of this kind? Yes, that they doe. Yf then they *mis-interpret* the Scriptures, to seduce men; why doe not you by true *interpretation* thereof, convince them of their errors according to the Apostles doctrine, *Tit. 1. 9.* and let them still dwell amongst you, that they may enjoy the meanes of being reduced unto the truth? Such Charity I find no where in this *Mysterious Kingdome*. And because their pride, (I feare) and scorne, is too great to suffer their doctrine and doings to be questioned; Therefore they judge it their shortest, and securest course, to banish them all. And if the *Magistrates* will not confirme this, or as bad as this is: They shall soone be taught, that they have a *Kingdome* to deale withall, and that, of no small power, if opposed.

3. For keeping of the Common people in *ignorance*, we find by experience, that the long continued formality in *England*, under the booke of Common Prayer; hath bred thousands in *England*, that they trusted to the reading thereof, for the whole worship that God required of them. yea, to despise all other, in comparison of that.

Yea,

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Yea, and although *Scotland*, hath not heene so much wedded to such a formality; Yet is their ignorance (generally) far greater [*in Gods Matters*] as experience sheweth, then in other Countries, where Sects are tolerated. For they heare not the reasonings in Matters of Religion, *Pro and Con*, as he other doe.

Thus much for the evill fruit of this *Mysterious Kingdome*, let us now also take a brief view of their pretended good fruits, and compare them with their evill fruits: and ballance them together; That so we May be able to judge, whether this *Kingdome*; doth more good, or harme.

1. They say that unity in Religion, is the security of a *Kingdome* or State. The pretended good fruits.

2. That it sheweth great zeale in the Magistrate, in that he will not suffer any false, Heretickall, or factious Sects, to live in his Dominions: to oppose the truth: and that the *Kingdome*, or State, could not otherwise depend upon God for a blessing.

3. That [*in the reformed Churches*] it stoppeth the papists mouths, who boast themselves against all others, 1. For their unity, 2. For the Honour, reverence, and obedience that is given to their Church.

Answer.

To the first I answer, that it is unity in the truth only, that is praise worthy in Gods sight, and the saych of the Gospel is to be striven for, *Phil. 1. 27*. And it is the overthrow of a *Kingdome*, or State, to provoke God to wrath: which is certainly done, when his Children are persecuted, under this, or any other pretence. It is Gods favour, that secureth *Kingdomes* and States, which is obtained by succouring, harbouring, and being nursing fathers, unto Gods Children; who will not deny Christ,
nor

nor any part of his revealed will before men; whatsoever it cost: which trueth of God, may as easilie be persecuted by the *ignorance of the Magistrate*; as departed from by the *ignorance of the deparier*; which thinketh, that he hath Gods word for his warrant. Now it is most certaine, That unity in Religion cannot be maintained in any State, or Kingdome, without persecuting of the opposers. Our former experience of persecution, for to maintaine union (in this kind) may teach all rationall men more Wisedome. And whether men who have their Consciences kept under bondage, or left at their liberty, have most reason to put forth their strength to defend their Country, the experience of *Holland*, and *our owne understanding*, is sufficient to informe us.

2. For the *Zeale of the Magistrate*, His zeale is to be limited (for matters of Gods worship, and spirituall service) unto the rules of the Gospel, as well as other men; for he is a fellow subject unto *Christs Kingdome*, and hath but his *measure of grace*, as other brethren; and is as subject to *seducement*, and to a *preposterousnes* in his zeale as others are; and must give his account before, and unto the Lord Iesus, of all his doings in the flesh, whether good or evill; before an impartiall Judge, who is no *respector of persons*. I hope therefore that *Magistrates* will henceforth containe themselves within their owne Ministry: unto which God hath assigned them, to wit, To governe the people committed to their Charge, in peace, and Civill order: and executing justice amongst them, for the maintenance thereof so, as that all *Civill* wel-doers may find protection by them, and commendations of them. *Rom. 13. 3. 4.* But as for Gods worship, and Spirituall service; Here the Kingdomes of this world,

are

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are become the Kingdomes of our Lord, and of his Christ :
and he shall raigne for evermore. Revel. 11. 15. And that
therefore, *Magistrates* will be carefull to regulate their
zeale, and be fearefull least they might fall under the
woe, Mat. 18. 6. and 7. ver. For *Gospell worship*, is in
spirit and trueth. Ioh. 4. 23. 24. too deepe for the *Magi-*
strates search, (almost in himselve, how much more)
in other men. and therefore, will leave it to God, to
whom it truly belongeth : and so doing, shall surely ob-
taine a blessing. Mat. 24. 45. 46.

3. That this forced unity, doth (in the Reformed
Churches) stop *Papists* mouthes &c. This argument
is Nothing els in effect, then if they should have sayd :
unles The Magistrate will (for the Clergies sake) abuse
his power, to support them, in forcing mens Con-
sciences Tyrannically by his sword ; they are quite
deprived of their *Kingdome* : which is lineally delcen-
ded upon them from *The Man of sinne*, *The beast* : and
they have hitherto kept the possession of, [in a *Myste-*
rie) under false pretences.

And whereas they talke of the *Magistrates* zeale,
which he ought to have for suppression of false, Here-
ticall, and factious Sects, in his dominions : which
oppose the trueth.

I demaund what reformed Church in the world is
free from falshood, errour, and faction ? I will give
one instance to proove them all by, at once ; and so
conclude this point.

I We find the Church of England (in her Catechisme)
affirming, that in persons to be baptized are required ;
repentance, whereby they forsake sinne ; and faith, whereby
they beleeve the promises. Is not this true doctrine ? Is not

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this according to Christes Commission given to his disciples: *Mat. 28. 19. Goe and teach, or make disciples all Nations and baptize them &c.* Can any deny this Commission and the foresayd doctrine fully to agree? and any other authority given by God, in the New Testament, for baptizing of all Nations; if any can produce let them, I know none.

Why then hath the Church of England persecuted them, that would not have their children baptized in their infancy? when (by their owne confession) they were incapable to performe these things? why? Because they would not receive their false doctrine which followeth after; viz: That the infants *did repent and beleeve by their sureties*. Is not this false doctrine? doth Gods word any where teach this doctrine? if not, then the Church of England (in its reformed estate) hath taught false doctrine; and persecuted many for righteousness sake. and unlesse all other reformed Churches, can shew another Commission of Christ, or his Apostles, or penmen of the New Testament: or can disprove, that faith, and repentance, is required in persons to be baptized: I am not able (in this point) to defend either their doctrine, or practice, from falshood: but doe rather feare, that this is done more to please *Man*, then *God*. I write not these things, to cast filth upon any Church at all; but my points which I here handle, urge me necessarily unto some instances: for the vindication of the *truth* of the Gospel.

And now I proceed unto the last point, which I intend to speake of, in this discourse. viz: *To prove that all sects of Christians, together with the Iewes also, ought to be Tollerated by all Christian Magistrates; if they*

they live civilly, and honestly, in their lives and conversations.

This point, is in this discourse already proved; though so scatteredly, as that they need be called together, for the more perfect view, and easie remembrance of the reader. Which I will doe (God enabling me) with some addition.

First therefore I will shew that Jewes ought to be tolerated as aforesayd. The Gentiles are forbidden *Rom. 11. ver. 18.* to boast against the branches, the naturall seed of Abraham. That they observing Gods Mercy to the gentiles, might be provoked to jealousy *vers. 11.* To emulation, *ver. 14.* and affirmeth *ver. 16.* of the same chapter, That they shall *in Gods good time* obtayne an admirable calling. Now is not forbidding them to dwell in the Land amongst us, a high degree of boasting against them? How can they be provoked to jealousy, or to emulation; by observing Gods Mercie unto us: if they be not permitted to live in our Land? for if the expulsion of them out of one Christian Princes dominions be good, the expulsion of them out of all is as good, *unlesse there be some just cause given for the contrary: in which case, I will say nothing: but leave it to be judged by God, and the Actes,*

A second prooffe I have, *1. Cor. 10. 32. 33.* where the Apostle Chargeth the beleeving Corinthians, that *they give none offence, neither to Jewes, nor gentiles, nor to the Church of God;* and to follow his example, of Carriage so toward all men, *as that many of them might be saved.* If the not suffering of Jewes, to live in Christian Kingdomes, and States: doe not make Christian Princes, to hinder these duties performance to the

Iewes ; and iustly give them offence ; I am greatly deceived.

So much shall suffice for the Iewes in particular , for if more be necessary , it will be easilie inferred , from that which is sayd before , and is yet to follow after.

Now that all Sects of Christians (who carry themselves as orderly , and honestly towards the Civill State , as others doe) ought to be tollerated : I have already shewed ,

1. That it is according to The apostles doctrine , 1. Cor. 10. 32. 33. For , If our carriage ought to be inoffensive , towards Iewes , and Gentiles , which did not acknowledge Christ nor the Gospell , then much more ought it to be such towards them that a knowledge be th ; Yea and such as may be the Church of God as well as our selves , for ought we doe certainly know ; for it is as likely that they in this way doe see , and hold , some truths of God ; which the State-Ministry doe not ; as that the State-Ministry , doth see , and hold out , some truths of God which the other doe not. And this will easilie be granted , if it be beleevd in the heart , which is frequently , in publique prayers , and confessions avowed ; to wit , That all our services unto God are imperfect , That our ignorance is still great , That we know nothing as we ought to know it , And that the best hath great need continually to pray unto God , for their further enlightning by , and direction of , Gods Spirit. If such confessions , and prayers , be according to the trueth , as indeed they are : Then is it a horrible presumption to condemne others ; much more to persecute them for the same things that they acknowledg them selves guilty of , in kind , though not in the individuall ; and so fall under the Apostles Cen-

Censure, *Rom. 2. 1. 2. 3. and 4. ver.* Truly methinkes, that although there were no more sayd for prooffe of this point, that this should be sufficient.

2. I have shewed already, that the saythfull ought to hold forth, *moderation of mind unto all men: Phil. 4. 5.*

3. That by sound doctrine, game-sayers ought to be convinced. *Tit. 1. 9. and 1. Cor. 14. 24.* Yea in *1. Cor. 11. ver. 19.* the Apostle tels the saythfull Corinthians, that *There must be heresies among them.* And *Tit. 3. 10.* He telleth us the mind of God, what should be done with *hereticks*, To wit, *rejected after once or twice admonition.* This is the doctrine of the Gospell.

Now if Persecution, either to fining in their estates, imprisoning their persons, banishing them out of the Land, or putting them to death; for *contrarie mindednes*, or *Heresie*; be sutable to this *Moderation of mind towards all men*, let all men judge. Or if any man thinke, that God in his Gospell, hath added any of the abovesayd persecutions, unto the aforesayd remedies, or *Censures*; Let him produce the scripture, and then I will thinke so too. But untill then, my point holds firme, that they ought to be Tollerated.

Some may object, that in those dayes, the Magistrates *Objectien.* were heathens, or unbelievers, in whom the Ministry had no interest; and therefore, the Apostle teacheth Christians only how to behave themselves in such times; and under such Magistrates as those were; but under Christian Magistrates, who are believers, it ought to be otherwise; They ought to imitate the good Kings of Israell, and the Ministry under such Magistrates: ought to be invested with a power, sutable to that of the Leviticall Priesthood.

Answer.

It is very likely that under such pretences, the ~~Apple~~ hearted first Christian Magistrates were deluded so, as that the *Man of sinne*, the *beast*, got his opportunity of exaltation even to his *Pontifex-ship*. But that exaltation of his, is already sufficiently proved by the word of the Gospel, in this treatise, to be sinfull, and the *sonne of perdition*; and contrary to the will of God.

The sole King and high Priest (for matters of Gods worship) of all that beleeve in Christ; is he himselfe, even *Christ Iesus*, *Luk. 19. 38.* But his *Kingdome*, and *Priesthood* also, was not after the order of the *Law*, nor *Leuiticall Priesthood*; but after the order of *Melchizedeck*, *Hebr. 6. 20. and Chap. 7. throughout.* And the example of his life which he commandeth all his disciples to follow, *Mat. 10. 38. and 16. Chap. 24. Mar. 8. 34. and Luk. 9. ver. 23.* doth clearly shew, what *worldly glorie*, his *Kingdome* and *Priesthood* required, and would not have the disciple, to be above him His Master, but to thinke himselfe high inough, to be as his Master was. *Mat. 10. ver. 24. 25. Luk. 6. 40.* Now if Christian Princes, be the *disciples of Christ*; then these things belong as well unto them, as unto other disciples; for so much as concerneth the worship, and immediate service of God. Their *Magistracy* is a thing apart from their *disciple-ship*; which they might as well have executed, though they had bene no disciples: as it was in the Apostles dayes, when the Churches had rest, were edified, walked in the feare of the Lord, and were multiplied *Act. 9. 31.*

But if you will know the true reason, why *State-Ministers*, doe so unanimously agree; to keepe the *Law*, in so great authority amongst us; I thinke it to be this;

That

That without the authority of the Old Testament, they have no Colour to maintaine their *Mystricus Kingdome*. For I cannot discerne, what good a Christian doth get, by giving the *Law*, or *old Testament*, any further authority; then Christ and his Apostles have given it, by their allegation of it.

For 1. The *Priesthood* and *Law* is changed, *Hebr. 7. 12.*

2. We are not under the *Law* but under *grace*. *Rom. 6. 14.*

3. The *Law* was but the *Israëlites Schoolemaster* to bring them unto Christ; that by him they might be justified by *sayth*; and then to be no longer under it. *Gal. 3. 24 25.*

4. Whosoever is in *Christ*, is Dead to the *Law*. *Rom. 7. 4.*

5. The *Law* is abolished. *2. Cor. 3. 11.*

6. It is antiquated, waxed old, vanishing, *Heb. 8. 13.*

7. It is an entangling of our selves into a bondage, from which Christ hath set us free. *Gal. 5. 1.*

And lastly it is a charging of the *New Testament* with imperfection, and deficiency, contrarie to, *Hebr. 3. 1. 2. 3. 4. 5. and 6. ver.*

Having now answered this objection, I proceed to the further prooffe, of the point which I had in hand; and by reason of this objection, have a little digressed from.

4. I have shewed already, That it is now discovered unto many States, as France, England, Scotland, Holland, and others, that the Lawes which their predecessors have made, of this nature, have cut off many innocents, and godly people; for the excuse of whome, they have nothing to say, but it was their ignorance, and
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preposterous Zeale; being misled thereunto; by their
Ministry; and so have fulfilled Christes prophesie,
Ioh. 16. 2.

Now so long as there remayneth *ignorance* in men;
they are subject unto *error*; and the simplicie and zeale
of our present age, is as subject to be led by *blind guides*,
(though we thinke them otherwise, as they also did of
their guides) as they were; to become guilty of Inno-
cent blood, through ignorance, and preposterous zeale.
From which danger, No Magistrate can *possibly* be freed,
but by granting of *Liberty of Conscience* unto all.

And to conclude the prooffe of this point, I refer
the reader to *Mat. 7. 12.* Therefore *all things whatsoever*
ye would that men should doe to you, doe yee even so to
them.

Now he that thinketh, that he himselfe were well,
and rightly served, if he were persecuted, imprisoned, fi-
ned, banished, or slaine, for keeping of a good conscience
towards God: I allow (by this text) him, and onely
him, to persecute another for serving of God with a
good conscience. viz: according to Gods will, as he is
verilie perswaded in his owne heart; and thinketh, that
he hath the word of God for his warrant.

And I have Good hope, that all Magistrates, who
have had experience, that their predecessors have Made
Lawes, and caused them to be executed, (though through
ignorance and mis-guiding) whereby much *Innocent blood*
hath beene shed; contrarie to the *Gospell of the Lord Iesus*:
who shall *Indge the world* in the day appointed (thereunto)
by God his father: *Act. 17. 31.* And that according to
the words which *Iesus Christ* hath spoken, *Ioh. 12. 43.* And
according to the *Gospell* which Paul preached, *Rom. 16. 13.*

Rom. 14.

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Rom. 14. 9. 10. and Rom. 16. 25. 26. And not according to the *Law*, That they will not *Henceforth*, fall into the same sinnes of their predecessors, least they find that Scripture verified in them, as well as it was in the Scribes and Pharisees of Christes time. *Mat. 23. 30. 31. 32.* And ignorance, though it mitigate the punishment, yet it exempts not from punishing. *Luk. 12. 28.* And this consideration, I recommend unto them *from my soule, in saythfulness of heart*: as of very great concernement. viz: That they regulate their government, (concerning the matters of Gods worship and service) according to that part of Gods word, by which both they, and *all the world*, must be judged at the last day; which is, [*the Gospell*] as I have even now proved.

But Concerning the Civill government of Magistrates, amongst all the Gentiles; The Gospell leaveth them, to the *Light of Nature*, and their *owne discretion and experience*, for their guides therein; as it found them, without reducing them to the *Law of Moses*; which was Israels Peculiar, *Dent. 4. 8. and Rom. 9. 4.* But Iustifying the Lawes of the *Romanes*, under whome both the Lord *Iesus*, and his Apostles lived, *Mat. 22. 17. 18. 19. 20. 21. Rom. 13. 6. 7. Act. 23. 25. and the 25. 8. 10. 11.* therefore, in vaine doe men seeke out certaine rules either from *Law*, or *Gospell*: to guide our Magistrates by, in their Civill government of the State: for the former were peculiar to *Israell*, And the *Gospell* prescribed none; but as the *Gospell* was to be preached unto all Nations, whose Lawes also for Civill government were divers one from another, and none of them (in all thinges) capable of Israels Lawes; As of dividing themselves into Tribes, and thereby their Marriages, &c. So in many of them,

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many things are in that Law so *unprofitable*; as that that which was *beneficiall* unto them; would prove very *prejudicall* unto us, as to buy thieves, and bring them into our families, and such like. So pleased it God, to leave every Nation (of the Gentiles) to their owne Lawes for Civill government, where in they were before: onely this helpe added unto them; viz: That they might have the Israelites Lawes to read, for their more just, and equall guidance; in making, and reforming of their owne Lawes: where they see it convenient, and suiting with their State. but not as a *binding rule* to be followed. And this sheweth, how wide they are; who will either reduce all Humane Lawes for Civill government; unto the Law of Moyses: Or els seeke rules for civill government out of the Gospell, where *none* are prescribed. Or els decide controversies, in Matters of *Civill Government* by the word of God.

Objections.

1. **VV** *What would you then have done by the Magistrate?*
2. *Would you have him to esteeme of all Religions alike.*
3. *Would you have him to allow none of the Ministry any maintenance at all, save what their focke, which they feed, will voluntarily contribute unto them?*

Answer.

1. **I** Would (as is once noted before) that no Sovereigne Christian Magistrate, should give up their power, and strength, unto the *beast* any longer: as in times past they have done, *Revel. 17. 13.* but that they should *hate the whore, make her desolate, and burne her with fire. Revel. 17. 16.* That they should overthrow this *Mystitious Kingdome*, which The State-Ministerie doth exercise; confi-

all power, within the limits of the Gospel, viz: to the feeding, and governing, of their particular flocks: over which *the Holy Ghost* hath made them *overseers*; and to which they Minister. And to keepe the Civill government in their owne hands, not intermixing therewith, the government of the Church, which is Christes peculiar: who is *King of Kings and Lord of Lords* and will proove to strong for all that make war against him. *Revel. 17. 14.* Let them leave therefore the matters of Gods worship and service unto him; to direct, instruct, judge, and punish, of what Sect soever they be. Neither *oppressing* them himselfe, nor suffering them to *opresse* one another. In so doing, they shall be sure to be *nursing fathers* to the saints, and no persecutors.

2. I answer, that it is impossible for any man, that is himselfe of any Religion: to be equally affected unto all Religions. Neither doe I *require*, or *expect* that. But that the Magistrate should be equally just, righteous, and impartiall, towards all men is required: let them be of what Religion they will. And that is all that I require, viz: That he protect them *all* in Civill peace, so that they *opresse not one another*; under his authority, or connivence.

3. For the maintenance of the Ministry. I judge it most agreeable to the Gospel, that every Minister should be provided for by those to whom he ministrerh. *1. Cor. 9. 6. 7. 14.* And doe thinke that *thereby*, two evils would be removed: which are now much complained of, to wit, *Idle, unworthy Ministers*; And outwardly *proud Ministers*. unlesse it should happen to be, that they ministrer unto an ignorant, prophane, and a proud people. But yet it is Lawfull, for every man to doe

with his owne whome he will. And it is far from me, to thinke that the Magistrates bounty of this nature is sufficient: Yet this I judge, that this their bounty, is more wisely conferred upon the Church, to give it to him, whom they shall thinke meet to call unto, and to continue in their service: then to tie it to the persons of the Ministers. And to doe this, I judge nothing els, then a *charitable helping* of a poore Church.

Now I intend God assisting, to shew some good fruits, which the Magistrates maintaining of *Liberty of Conscience* doe produce; and briefly summe up the heads of what I have Hereby intended, and so conclude.

The first and best fruit of granting the fore-mentioned *liberty of conscience*, is the glorie of God: in resigning up unto the *Lord Iesus*, his peculiar right; viz: the sole rule and authority over mens Consciences, according to his Gospell. And how sweet a comfort this is in time of danger, and distresse: no Magistrate is able to judge of, that hath not had the experience.

2. He is sure, to keepe his hands from being guilty of the *bloud* of the *saints*, by Persecution: which but very few Magistrates in Christendome, in former ages, can acquit themselves from.

3. He shall hereby, open a doore of *Knowledge*, abundantly unto his subjects. for by the hearing of the reasoning, upon points of Scripture by persons diversly minded; *knowledge encreaseth* greatly.

4. The subjects become *unanimous*, for the defence of their country: against all invaders; for feare least they should loose, such incomparable priviledges.

5. It ennobleth their spirits, and maketh men *vatorans*; whereas

whereas the oppression of mens Consciences, *enslaveth their spirits.*

6. It overthroweth the *Man of sinne*, the *beast* and that *Mysterious Kingdome*, which the *Clergie* hath every where kept up, as their Legacy from the *beast*, (though some of them see it not, and the rest will not acknowledge it) for that *Kingdome*, and *Liberty of Conscience* cannot stand together, it lacketh matter to worke upon in the Church: and the Magistrate must be forced to keepe them up short; or they will often stir up Commo- tions amongst the people:

7. All the banished (for religions sake) will returne, and those that are oppressed in their Consciences else- where, will seeke to become your subjects.

8. It will *renew love*, among persons contrarily Min- ded; in Matters of Religion. for the daylie Mutuall con- verse and commerce, which they have one with ano- ther in peace, will occasion, a *loving* respect one to another, and more mild and *loving* conferences, about ther differences of judgment; then is elsewhere to be found: so that trueth will have the more oportunity to prevaile, as *experience teacheth in Holland*; as I have for- merly Noted.

9. And lastly, It will teach the *Learned* every where, to see their owne *imperfections*, and to thinke more so- berly of their owne abilities; knowing, and acknowled- ging, the best have but their *measure of faith*, *Rom. 12. 3.* and that the measure of Gods grace, is dealt out unto every man, according to the *guift of Christ*. *Ephes. 4. 7.* and not according to the knowledge that they have in *Arts and tongues*. *1. Cor. 1. 19. 20.* for though these be desireable, and may doe much good, being sanctified;

get *Glaspers*, and thus being away, in the way reach-
ing, which effectually worketh fayth unto salvation. So
that the other without this, is *foolishnes*; 1. Cor. 1. 20.
But where this is, though the other be away, the preach-
ing is *powerfull*, and the *fayth* thereby wrought standeth
in the *Power* of God: 1. Cor. 2. 3, 4, 5.

Now followeth briefly the summe, of all that is here
intended or sayd. viz:

1. I have shewed, (through the especiall assistance
of my good God and father in the Lord Iesus) by the
word of the Gospell: that none of mankind can per-
forme any warrantable worship or service unto God,
which is not grounded upon *his word*, seperate from all
humane inventions.

2. That this *word of God*, is *only* the Gospell, the
New Testament; which is the rule for all us, (who are
turned unto God amongst the Gentiles) to regulate our
selves by: for the attaining to eternall salvation. *Act. 15.*
ver. 10, 11, 19.

3. That every *State-Ministerie* in Christedome, have
erected unto themselves a *Mysterious Kingdome*, whereby
they have (where liberty of conscience is not granted
by the Magistrates) ruled. either *directly*, or *indirectly*:
both Church, and Common Wealth: by tyranny over
the Church, And abusing the Magistracy, in drawing
them into guilt of *innocent blood* with the n.

4. That this *Mysterious Kingdome* was prophesied by
the Apostle Paul, 2. *Thes. 2.* and by *Iohn, Revel. 13.* That
Pauls *Man of sinne*, and *Iohns beast*, are both one; That
he had his rise under Magistrates well affected towards
Christians; attained his height under the *Ropedome*, and
that Notwithstanding the falling of the reformed
Churches

Churches from subjection unto the *Popedome*; yet the *State-Ministrs* of them, have reserved *hitherto* to themselves, this sweet relique thereof in especiall wise; to wit, rule: *directly* over the Church, (which for their larger power, they still reserve to be Nationall where they are able) and *indirectly*, over the Common Wealth also.

5. That liberty of Conscience ought to be granted, and maintayned, (by all Christian Magistrates) unto all *Sets of Christians*, as also unto *Jewes*; And have shewed many good fruites, which it would produce; to the glory of God, in yeelding obedience unto his Gospel. Safeguarding of the Magistrate, from guilt of much innocent blood; Securytie unto the State: And the overthrow of that *Mysterious Kingdome*:
which hath kept all Christendome
in Vassallage.

SOLI DEO GLORIA.

F I N I S.

